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[P. 69-A]

[pp. 52-A - 68-B are not Processed]

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[p. 69-B]

[p. 70 is blank]

3:Oliveira--11 E-5 (1955-1958) 1960 SK7 Guana SK7
Terena
Guarani SM4
Mbaya SK11
Cayapo SP11

/19/

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I. The Terêna, A Guaná Subgroup

The southern region of the state of Mato Grosso, which extends between the 20° and 22° parallels and the 54° and 58° meridians, is partially occupied by Terêna Indians (1) who,

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[104]
[113]

1. The spelling of tribal names follows the conventions set down by the 1.ª Reunião Brasileira de Antropologia (Rio, 1953), on making tribal names uniform, whose text was published in the Revista de Antropologia, Vol. 2, No. 2, December, 1954, São Paulo.

along with the Kaiwá /Cayua/ (2) and Kadiwéu /Caduveo/

2. We give the generic name Kaiwá to the Guarani groups of southern Mato Grosso, because this subgroup is the largest Guarani unit in the area, the Nandéva being in the minority and thus not appearing separately in the estimates of the Serviço de Proteção aos Índios, which includes them all under the name Kaiwá.

groups, are the only remaining indigines of the Guaná, Guarani, and Mbayá-Guaikurú tribal populations which in not too distant times occupied that area of southern Brazil.(3).

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3. Among the innumerable tribes and subtribes that vanished still in

/27 cont./
114 reader to the already mentioned work by Alfred Metraux in
[113] the Handbook of South American Indians for a retrospective
view of the configuration of those groups while still in the
175 Chaco. Now it is important to note only the following: the
161 Exoaladi disappeared /28/ at the time of the Paraguayan
war; (21) in relation to the Layâna and the Kinikînau--who

[113]

21. Atas Cuiabanas /Mato Grosso Records/, Arquivo da Diretoria dos indios, Ch. 14, in Karl von den Steinen, 1940:694; in a footnote, we read that these Indians (designated by the name "Guanás") "were taken by the Paraguayans to Asunción, where they all died."

[168]
[167]

by this time numbered, respectively, 300 and 1,000 individuals, (22) at the present time--as we have already

22. Atas Cuiabanas, ibid.; see also Leverger, 1862:222, who estimates that there were 800 Kinikinâu in 1847, while the above-mentioned Atas reckon for the same period (1848) 200 additional Kinikinâu, that is, one thousand altogether.

emphasized--not a single community of them is recorded, there being only a small number of survivors scattered through Terêna aldeas.

As for the Terêna, we see a different configuration.
[167] The Terêna population that settled in the Miranda region, at

/40 cont./ [Traditional Culture]

M 565 631

the others, Small Captains, or lower ones. The captains by blood are in the first place the cacique, the trunk of those of the parcialidade and seignior of the others.... In second place the captains by blood are all descendants and relatives of the cacique, in any line and degree; and in both sexes....The captains of the second class are all those who, at the birth of a son /child/ of the cacique, received the title in the cradle..." (1910, II:19-20). Yet, aside from this, there is nothing to indicate that the Big Captains and Small Captains of the Guaná were of the same nature as those of the Guaikurú.

G [631] [171]

G M 565 563 171

We see here that both the Guaná and the Mbayá-Guaikurú /two plates appear here/ /41/ seem to combine both forms of stratification noted by Thurnwald: social and ethnic, (60) which we shall discuss below.

G M [113]

60. "Die Menschliche Gesellschaft /Human Society/," in Herbert Baldus, Dicionário de Etnologia e Sociologia, /Dictionary of Ethnology and Sociology/, note, "Estratificação Social /Social Stratification/."

[Text continues on p. 47]

/82 cont./
Bananal and Ipegue

361 Bananal and Ipegue are two contiguous aldeas, close to the neo-Brazilian settlement of Taunay, from which they are [491] [496] respectively four and eight kilometers distant. They are situated in the Aquidauana município, and between them and Cachoeirinha it is no more than four leagues, which can be traveled on /83/ an old road, cut through the woods, or by the Noroeste do Brasil railroad, which connects the Duque Estrada stations with Taunay's.

162 621 The first accurate census data available compel us to deal with them as a unit, because they give the total population of the reservation--which is only one, comprising the two aldeas--, without differentiating between the local groups. Thus, in 1918, Bananal-Ipegue presented the following statistical picture: male population, under ten years, 137 individuals; from eleven to twenty years, 133; from twenty-one to sixty years, 103; over sixty, 35 persons; female population, from zero to ten years, 100 individuals; from eleven to twenty years, 67; from twenty-one to sixty, 140; over 166 sixty, 35; giving a total of 750 individuals. By this time there was a constant influx of Indians to Bananal and Ipegue, coming from "colônias" set up on the fazendas of Miranda and 161 Aquidauana municípios. And in spite of the departure of a 162 considerable number of individuals for Cachoeirinha, around 621 1920, (146) in 1926 a population of 1,330 individuals was

161 166 621 [143] 146. Consulting the 1921 report of the Mato Grosso Inspetoria, we read: "The Indians keep coming in but they already feel that Bananal and Ipegue cannot hold them much longer; and they are shifting to

[Brejão or Capitão Vitorino]

/90 cont./ A document of the
175 Serviço de Proteção aos Índios, dated 1919, reports that the
361 Terêna in Captain Vitorino's group (the uncle of the present
621 "Captain") occupied an area two leagues from the city of
[162] Nioac and showed a population of some 200 individuals,
scattered through 11 ranchos; the same document estimates
at 1,000 persons the number of those who, up to that time,
had /91/ spread through the fazendas atop the Maracaju
range. (149) "Captain" Vitorino tells us that the present-day

[113]

149. Relatório Anual da Inspetoria de Mato Grosso /Annual Report of the Mato Grosso Inspectorate/, Archives of the S. P. I., for 1919.

aldea of Brejão was founded in 1904, when he and his family,
seeking a wooded area, abandoned the old Laranjal aldea,
[166] close to the present one and also within the reservation. The
[648] "Captain" says--and documents prove him right--that that
move of 2,000 Indians to the fazendas atop the range was due
to pressure of the neighboring fazendeiros who wanted by any
175 manner or means to take over the Terêna lands. After the
621 area had been made into a reservation by Decree of 1922,
648 only in 1925 was the native post established, thanks to Colonel
Nicolau Horta Barbosa, at the time inspetor for Mato Grosso.
[162] Data from the annual report of that inspetor for the year
following the creation of the post list 178 Indians, among
[166] whom 16 had settled in the aldea in that year. The flow of
those Indians to Brejão (a small part) and to the aldeas of
Buriti and Francisco Horta was beginning, as we shall see further
[162] on. Thus, the 1954 census gives 202 inhabitants, a rather
small number, considering the size of the reservation.

361 Like the other Terêna aldeas, Brejão is divided into
621 "bairros": the central nucleus, called the Captain Vitorino

192 cont. / [Brejão or Capitão Vitorino]
177 controlled by "Captain" Vitorino and his daughter, both rather closely tied to the regional way of life; the new teacher of the Água Branca school; the above-mentioned Redemptorist padres; and, outside the community, but no less effective, Monte Alto and Nioac.

Buriti

175 Among Terêna aldeas, Buriti is that most recently formed.
621 /93/ Nevertheless, it is not easy to pinpoint the time when
162 Terêna Indians were first to be found there. There are indi-
[101] cations that the place called Invernada do Buriti was occupied by Ofaié-Xavante Indians (151) who abandoned that spot,

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151. The Relatório Anual da Inspetoria de Mato Grosso for 1927 says the following: "In fulfillment of my dúties as Inspetor of the Serviço de Proteção aos Índios in this state, and in order to attend to the insistent requests of some Indians living at the place called Invernada do Buriti, on the boundary of the Fazenda de Correntes, município of Aquidauana, whose aldeamento, from what they tell us, has existed there for more than 35 years, on lands which they claim belong to the state, I ask you in accordance with the terms of Articles 90 and 95, Ch. VI

[Buriti]

/94 cont./

16 621 [464] if it were not for the fact that some families had left to work on fazendas. (154) But the population did not cease growing.

[113]

154. The Relatório da Inspetoria Regional de Mato Grosso, for the year 1937, says the following: "Before (1937) the number of inhabitants was greater, but some families left in search of work, in order to acquire such staples as food and clothing. The lack of agricultural implements contributed to the departure of these families." And it cannot be said that the departure of Indians from Buriti was a minor affair, when we see that already in 1926 there were in that community 450 persons living in 52 houses, according to the Relatorio da Inspetoria de Mato Grosso for that year. We see that from 1923 to 1926, in three years, the population of the aldeia grew by 30 individuals; and from 1926 to 1937, aside from the population dropping slightly, we see quite a big increase in the number of ranchos: from 52 to 91--

/38/

121 Not much has been known up to now about the social position
191 of the South American chief and its effect on marriage and succession. Most observers of the hunters and gatherers and the "lower" agriculturalists are content to describe him as primus inter pares whose authority could grow to decisive importance only in war and extraordinary situations. But in the case of some Indians, for instance, the nomadic gathering and hunting people of the Tschamakoko /Chamacoco/ and the sedentary agricultural tribe of the Kaskihâ (1), we are familiar with the basic

[113]

1. Cf. H. Baldus, Indianerstudien im nordöstlichen Chaco /Indian Studies in the Northeast Chaco/, Leipzig, 1931 (Publ. C. L. Hirschfeld), pp. 69f., 73.

difference that among them the common man practices following the wife /Gattinnenfolge/, whereas the wife of a chief or his eldest son moves to the place of her father-in-law or husband upon marrying. Furthermore, I was able to observe among the hunting peoples of the Tschamakoko and Bororo that they, as we also know, for example, for the Guaykurú, seem to believe in a "nobler blood" of the chiefs and because of this in their right to a preferential position.

622 I did not have an opportunity for a more thorough study of the
121 marriage and succession of the chiefs until February, 1934,
101 among the Tereno /Terena/ living not far from Miranda in the southern part of the Brazilian state of Mato Grosso. Although
177 this Arawak tribe probably has had peaceful contacts with whites
178 since the middle of the seventeenth century, contacts which without doubt have become increasingly close, since the middle of the previous century, /39/ it has nevertheless preserved, besides its language, certain arrangements of its social organization.

161 The Tereno, whose number according to various reports has
241 varied between two thousand to four thousand individuals for
361 more than a hundred years, have carried on agriculture from

6:Oliveira E-5 (1955-1958)1961 SK7 Guana SK7
Terena

disruption of local groups, during the Paraguayan war. During and inmediately following this period until the reorganization of the villages at the beginning of this century, the Terena subsisted in extreme poverty, even at times being held as slaves on the ranches which sprang into being after the war and the demobilization of government troops in the area. The result, as can be seen today, was the discontinuance of frequent and systematic contact among the communities, now located on the Indian reserves, with the subsequent loss of interest of a Terena in his tribesman in another village. Even thoug it is still not difficult for a Terena to find some relative in any one of the other villages, the relationship is so distant and so weak that there is no basis for encouraging the tie. A Terena continues to identify himself with his local group, his stratum and his moiety. He also continues to treat his relatives in another village as one of his people. But the original fabric of intercommunal relations, of trading goods and exchanging women, has disappeared completely, weakening tribal solidarity to the point at which each community forms a discrete unit with a destiny distinct from that of the rest.

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7:Bach--1 X-5 (1896) 1916 SK7 Guana SK7
Terena

1871

Data on the Terena Indians of Miranda

J. Bach (1)

114

1. The notes that we publish at the present time were handed over to me by the trader, Mr. J. Bach, in the year 1898, before he set out on a new trip to north Mato Grosso. Since that time no word has been had of him, not even in the bosom of his family; there is no doubt that he has perished in the course of his exploration. We believe that we are complying with the wishes of the one who has disappeared by publishing his notes on the little-known natives of Brazil. It has been necessary to correct these notes, which were written hastily, but no change has been made either in
197 content or arrangement. We note in passing that the Terena Indians belong, from the linguistic point-of-view to the Guaná Indians, and these in turn are of the Moxo-Aruak linguistic group.

● [113] (See: Max Schmidt, "Guaná," Zeitschrift für Ethnologie, Vol. XXXV, pp. 324-336, 560-604. 1903).
(Robert Lehmann-Nitsche.)